An Epistle General, to the Mystical Body of CHRIST on earth, The Church Universal in *BABYLON*,

781

Who are Pilgrims and Strangers on the earth, desiring and seeking after the heavenly Countrey.

Written by Sr. *Henry Vane* Knight (Author of the *Retired Mans Meditations*) in the time of his Imprisonment.

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781

To the ſcattered Seed and Sheep of Chriſt in all Nations, the true Iſrael by faith, unknown for the moſt part to themſelves, but more to the world and worldly Chriſtian: yet, in this their unknown or diſperſed eſtate, owned of the Lord, as the Church that are in God the Father, truly pure, Catholique and Chriſtian, of which Chriſt Jeſus is the alone and Immediate Head.

BRethren and Fathers, &c. that in Jeſus Chriſt are dearly beloved, and with God of great price, Grace and Peace be multi-

plied unto you, through the knowledge of our Lord Jeſus Chriſt.

To you that are unknown and yet well known, it is in my heart to be repreſenting the knowledge of him that is inviſible, and the view of your ſelves in your inviſible ſtate, together with thoſe that are your known or unknown enemies; as that which may prove neither unſeaſonable nor unprofitable to you, in this day of Iſraels Captivity but approaching Redemption, which haſtens faſt; at which time the Sons of God ſhall be made manifeſt.

If *Paul*, *Acts* 17. when he paſſed by, and beheld the *Athenians* Devotions, with an Altar, having this Inſcription [*To the unknown*

known God] took occasion from thence, to make him known, whom they ignorantly worshiped. Surely, it ought not to be accounted blame-worthy in any that seeth the Worship and devotions now in practise, in the visible Christian Church, to endeavour the distinguishing the right Catholique Church in its purity, and way of Worship in Spirit and Truth, from them, and from their wayes of worship, ignorantly, however zealously performed, that pass under the name of Christs Mystical Body, and his Divine Institutions.

But you, beloved, are of God, Elected, known as by name, having this Seal and Mark from the Lord upon you, which is your Stability and sure Foundation; the Lord knows, who are his. And, *let every one that*

nameth the name of Chriſt, depart from iniquity.

No matter therefore, if theſe come to you and find you, *as to your outward eſtate, in Babylon*; where, (according to what is *foretold* by the Apoſtle *John, in the Revelation*) *your abode is to be, as in a wilderneſs* condition, for 1260. years, now near expired.

And although, from that ſtate of ſervitude and hard bondage, unto which you have been expoſed by the Rulers, *no wreſtlings or contendings by humane wiſdome and power, have availed to work your deliverance, becauſe the appointed time*, ſet by God, *is not come*; Yet, this ought to be your comfort, that ſo ſoon as that time comes, there will then need very little other help then the *grave it ſelf to caſt you forth, as the womb doth her fruit, which it cannot*

not longer detain. For of this be assured, that *Christs dead body mystical, can no more be held in its figurative grave, after the set time is come, then his natural body,* could, *in his literal grave,* Acts 2.24. where it is said, that after Christ by wicked hands had been slain, God raised him up, having loosed the pains of death, because it was *not possible he should be held of it*; Nor are you to be too much grieved and discouraged in this your low, depressed and dead estate, under the rage and indignation of the world and powers of it, since to you is the promise of Life and Resurrection, and you are sure for the present to be *fed in the Wilderness,* and to be *kept green and flourishing in your inward man, by secret dew, inspired and distilled from Heaven, whatever* perishing and *decays* are

bought upon *your outward*, *where you are bearing the marks of the dying of the Lord Jesus*. *Hearken* therefore *to the call* that is given you, *of retiring inward into the life of your Head and Root*, the life that is *hid with Christ in God*. And, *as the means to be so with more freedom*, labor to *keep the door of your sensual part*, *shut*, and fast closed *about you* as much as may be, *that the noise and diversions of this sinful and unquiet World* may not *disturb* nor interrupt *you*. For tho, through impatience and unbelief, you may be arguing and concluding against your selves, as the whole house of *Israel did*, *Ezek.* 37. 11. that your bones are dryed, your hope is lost, and you are cut off, for your parts; yet ye *shall know* that the *Lord* he is *God*, *when he hath opened*, *and brought you up*, *out of your graves*, v. 13. He will then

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own you visibly, for his people, by wonderfully putting his spirit within you, and causing you to live; And *when you see this, your heart shall rejoyce, and your loves shall flourish like an herb,* and the *hand of the Lord shall be known towards you, his servants,* and his *indignation towards his enemies. He hath the weapons of his vengeance* in readiness, *full vials of his wrath, to be poured forth by his heavenly Militia and Troops, upon the Beast and his Worshippers, when all humane means fail.* This you are therefore to know, that though the Saints who have adventured to oppose the Beast, and the kingdom of Antichrist all along, (contending in a good Cause) have been still crushed, and subdued, as is foretold, *Rev.* 13. 7. yet the *time* is *coming,* yea is even *at the very door, for God to take the business into his own hands,* and to *put forth the power of his*

wrath

wrath by heavenly Inſtruments, foraſmuch as *the earthly ones*, (*as you have ſeen*) *have proved ineffectual.* And this ought to be a teaching to us, to depend upon God, for the avenging of his people, even, when all humane ability to perform it, is vaniſhed; and not haſtily to run out, in the uſe of any indirect means, though tempted and allured thereunto.

But, to return to the things which we propound to ſet before you, in this Epiſtle; They are reducible unto theſe particulars, following.

1. Firſt, The ſight and knowledge of Chriſt, as he is the Inviſible and Holy One, from whom, as from the Head, all natural as well as ſpiritual good, doth flow.

2. Secondly, Chriſts Headſhip, exerciſed by him, (ever ſince his aſcenſion) as he is the Son

Son of man, glorified; and this in the two diſtinct branches and adminiſtrations of it. The one that, wherein he is the Lord and reſtorer of pure, incorrupt nature, upon the principles of the firſt Covenant, renewed, and confirmed in his blood. The other, that in which he is the giver of the Holy Ghoſt, or, the Miniſter of the Spirit, and new Name, as Ointment poured forth, which, where it is received upon the principles of the new Covenant, never fails, but abides with ſuch, for ever.

3. Thirdly, The true Annointed Ones, or Witneſſes of Chriſt, according to both his before mentioned adminiſtrations, and the annointing, which is given, by the one and by the other.

4. Fourthly, Thoſe that in Principles, are oppoſite unto

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these two annointings and the effects of them, declaring their enmity, in and by the continued war they maintain against them, in the posture of open enemies, or dissembled friends, both making up but one and the same Kingdome of Antichrist.

5. Fifthly, what word and part of his counsels contained in the promises and prophesies, (not yet accomplished,) is the Lord now fulfilling, in the present dispensations of our day?

1. To the first. Tis the Testimony, which came out of Christs own mouth, concerning himself and his Father, *Luke* 10. 22. that *no man knows*, who the *Son* is, *but* the *Father*, nor who the *Father* is, *but* the *Son*, *and he to whom* the *Son* will *reveal him*: which plainly declares, that the *beings* both *of* the *Father* and of the *Son*, are *great and hidden Mysteries.*

steries. The *one as well as the other, is mystical and invisible,* and *must* be taught and *revealed, before it can be* truly and fully *known* and understood, *what they are. A*greeable to this, is that, *Job.* 1. 18. *No man hath seen God at any time, that is, immediately, but by the* means of the only begotten Son, *which is in the bosome of the* Father; *he hath declared him.* The *Son,* therefore, *who is the only begotten, is said, to be the Image of the Invisible God; The first name and similitude, whereby God* is *possible and capable to be known to others beside himself. For by and from him, as the head,* the *knowledge and fruit of the whole deity is derived and communicated, in such fit images and lively representations, as he hath fore determined within himself, to be known by, unto his* whole *Creation, from* the *beginning to the end* thereof. Hence it is, that we find Christ *the Media-*

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tor, by the Prophet *Isay* 43. 10. *speaking of himself* after this manner, *Ye are my Witnesses* saith the Lord, *and my servant*, whom I have *chosen*. The *Lord, the Mediator*, hath and *owns for his Witnesses, the Womans Seed, in the Head, and in the Members; the promised Seed, in his Servant, the Branch, the chief and principal one; and in his Brethren, the same Seed*, and who are *made to bear his Fathers Name, (by Adoption) as well as himself*, and to continue it for ever; *that one Seed, Gal.* 3. *which, saith the Apostle, is Christ, the mystical body*, that are *heirs according to promise*. Ye are my witnesses, say's this only begotten, who is from everlasting, *that ye may know* and believe me, and understand, *that I am he. Or, I am the Son, that only* does, or *can reveal who the Father is*; or, *who I am, in mine own person*; for, *before me*

was

was *no God formed, or nothing formed or to be seen of God; neither shall* there be *after me; because, I am his compleat Name* and manifestation. *In me,* it hath pleased the Father *all fulnesse* should dwell, and this also, *bodily; in* the dispensation of the *fulnesse of time. By Christ* then, (as we learn from hence) *we are to understand, that person, in whom God first form's himself* and *placeth his Name, by his immediate engraving,* and workmanship, *upon the Tables of some creature Beginning, some other nature begotten by him, in* difference and *distinction, from his own;* and *which, as it is his first work, so is it his most compleat* and perfect *work;* that, which *comprehends all particulars and individua's in both creations, from first to last;* so that, as *nothing* is *before it,* to precede, *so, nothing is omitted, to make new,* or to come *after* it, *that is not eminently*

treasured

treasured up and *seated in his person already, who is the first-born of every creature*, he that was *before all things*, and by whom, all things consist; made the *Alpha and Omega*; he that *was*, he that *is*, and he that is *to come*, the *Almighty*. *In this state of spiritual* being and *hidden glory*, *Christ* is truly and properly the *Invisible one* which *Moses had the sight of by faith*; foreseeing also his incarnation, as he was to be the great Prophet, raised up, to the people of *Israel*, who when he cometh, should teach them all things, and declare the mind of God fully, receiving himself the lively oracles immediately from Gods own mouth.

From hence also it is, by reason that there is such an invisible one, who is with God from everlasting, as his mouth, and in the office of Mediator, that in *Moses* his

his Law, the firſt and ſecond commands are ſo poſitive and ſtrict, that we ſhould have no other Gods before the Lord, viz. the Mediator and Redeemer, that brought *Iſrael* out of *Egypt*, and made himſelf known unto them by his Name *Jehovah*, which imports the execution of his purpoſe and promiſe, and ſo, the being he gives to what his word hath declared. This Name will be beſt interpreted by the opening of another place of Scripture, which ſpeaks of Chriſt in this his inviſible and myſterious being, Prov. 8. and 9. chap. wherein the building, and workmanſhip that wiſdome forms for her own houſe, (the Sanctuary wherein God records his Name) is moſt lively and excellently deſcribed, as that which comprehends all the fulneſſe and perfection of all times and things, paſt, preſent and to come; He that was, he that is, and he that

that is to come, the Almighty; who, *as in one and the ſame perſon of the Mediator, he is the God, that builds all things, ſo* he is alſo *the building* or houſe *it ſelf, which is his own immediate workmanſhip,* and as in one total ſum, *contains all* manner of *perfection in it.* For it is *not the Property* of the *firſt in the* Trinity, *to execute, but to purpoſe* and contrive *what ſhall be executed, and by whom*; and *then, the Execution, though* it be *by the ſame divine Eſſence,* yet, it *is by* reaſon *of a ſecond and third property,* which is *natural to it*; *accord ng to which, God, that is one, is alſo three*; *One in Nature and Spirit*; *Three, in Properties and Operation*; *a Spirit after ſuch an incomprehenſible manner as is known fully to himſelf alone, having three diſtinct, inſpiring properties, whence he gives being to his own Name, or to him that he purpoſeth* within himſelf, *ſhall*

bear

bear his Name, and give the sight and knowledge of his Essential Glory and Likeneſſe, unto the understanding of others, as his own mouth, that is set up, to utter and deliver the lively oracle of his Eternal mind.

This Person, whom God, from Eternity hath designed to this high and great Office, is he, whom we mean, when we expresse him under the Title of the Mediator; the Wisdom and Power, or understanding and Will that God hath the image of, within himself, from all Eternity. As it is in him, it is himself; one that is with him, as brought up by him, that is daily his delight; and whose desire also, is, in the habitable parts of Gods Earth, and with the sons of men; The wisdom and power of Gods Essence, in the form of the highest understanding and best will, purposing to manifest it self and build it self a house in some other nature, wherein

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to dwell, and wherewith *to converse*, whether *upon terms of pure justice, or free grace*; and so, to *make himself* either a *sojourner for a season, or a home and in-dweller*, as his place of *Rest for ever*.

And by the *setting up of this building* in the Person of the Mediator, as the Root and Foundation of all intercourse between God most High, and the work of his hands in both Creations, let us see the fruit and great benefit which comes to men as he himself describeth it, *Prov.* 9. 1, 3. For *by this means*, the *Beasts are killed*, the *Lamb is sacrificed*, the *Wine is mingled*, or, the pure *fruit of the divine nature* is so *tempered* and prepared, in its manifestation and day-break upon the Creatures understanding, *by the first mixture of these two natures in the* Person of the *Mediator*, that it *becomes fit drink and suitable*

meat

meat for all ſuch, as are *to feed* at this table of the Lord.

From hence it is evident, that God is to be looked upon by us, as under one Conſideration, in his own, proper, ſimple, abſolute and incomprehenſible Eſſence, wherein he is known, and perfectly enjoyed by none but himſelf; in the moſt bleſſed Trinity; and under another Conſideration, according to what he hath eternally purpoſed, and actually made himſelf to be, in the perſon of the *Mediator*, *wherein onely he can be ſeen by the Creatures making it unlawful to own any other image*, form, *or likeneſſe of him*, Exod. 20. 3. 7. or to bow down to it, or Worſhip it; *forbidding* unto *Angels or men*, all the *imaginations of God*, which *they are apt to feign* of him *from* the *device* of their *own hearts*, *as* the *object of their Worſhip*, upon this

this very ground, *because he hath one by him*, that he hath made the *Angel of his Face and Presence*, whom he had employed to bring them out of Egypt, and who was seen by *Moses*, in the Bush, and shewed Himself to the Church or whole Congregation of the People in the Wilderness, when they tempted him, in setting up and Worshipping a *molten Calf*, of their own invention, new and *strange gods*. *This to do before his face, and to own* (*besides him, that was the face and mouth of God amongst them*) would be a *great provoking*, which he told them should *not* go *unpunished*: This caused God to say, Thou shalt have no *other gods, besides, or before me*; that is, *not onely* not *in my sight, but* not *in preference to him*, that I have given to you, as *my face, and mouth*. Provoke him not, for *my Name is in him*; intimating

mating withal, that herein they were the more inexcuſable, becauſe they had him with them, and amongſt them. *In him* the *light of Gods glory* was *ſhining forth as in Gods own face, and very ſimilitude*, ſpeaking his Mind by his own mouth; and he was to be incarnate, that the ſame Word might be near us, even in our mouth and in our heart, to hear it, and do it. This is the Prophet, like unto *Moſes*, which God ſaid he would raiſe up unto them, out of, and from the midſt of their Brethren.

Let us then acknowledge this great Myſtery of the Father and the Son, *diſtinguiſhing what God is by Nature and Eſſence, from what he gives himſelf to be, in the Perſon of the Mediator*, the onely begotten, that lieth *in his boſome; who yet is alſo his Meſſiah*, whom he ſends and makes as his Subſti-

tute, by way of his in-dwelling Deity and Presence, for the performing of all his pleasure, in both Worlds.

The *Trinity* is the *head, and immediate cause of the being and fulness*, which is set up *in the* person of the *Mediator, whom they* not onely *inspire with each of their Names and Similitudes*, but *make him a vessel of meet use, to convey the holy oyl, in* the way of a two-fold Ministry, *and pipe to both Creations*; He therefore became incarnate, that he might make use of no other spokesman, immediately to interpret and declare the Mind of God unto his people, then the *Son of man glorified, of which*, we have the *lively Type*, *Exod.* 4. 15. 16. in the Office of *Aaron*, to *Moses*, shewing that *Aaron* was made the *Mouth* to *Moses*; and *Moses*, the *Mouth to God*; *Aarons Office* of spokesman, figu-

figuring out that of Christs manhood; and Moses his, that of Christs Mediator-ship in spirits before his Incarnation; upon which occasion, God promiseth there, in the Type, that which he fulfills in Spirit and Truth, in Christs Person. For, as *Moses had commission to speak to* Aaron, *as Gods spoksman to him*; *so, hath the Spirit of the Mediator, to Jesus the Son of man.* And as it was *Aarons Office to be spoksman unto the people*, so is it the Office *of Christs manhood, to be the spoksman of him, that* Moses *Typed out, that great Prophet*, the *Angel of Gods Face and Presence*; and *to be to him, the Interpreter and declarer of Gods Mind*, and signifier of Gods Commands, *to all in both Worlds. Christ*, (as he is the *Son of Man*) is *to himself*, (as he is the *Word of God*) instead of a *Mouth or Prophet*; And Christ *as he is the onely Begotten, or Word of*

the Father, is instead of God, most high, *unto his own Manhood*; answerable to the promise, made *vers.* 15. and *thou shalt speak unto him*, and *put words into his mouth*, (meaning *Moses* to *Aaron*) *and I will be with thy mouth, and with his mouth, and will teach you*, (that is, both of you) *what ye shall do.*

Here we see (and may see it with Admiration, *as* the Queen of *Sheba* did in *Solomons Temple*, which was the Type) *the Glorious ascent into the House of God*, and the *gradual access*, which *by one spirit*, we have *through Christ*, unto *the Father*. I would have you know, saith the Apostle *Paul*, 1 *Cor.* 11. 3. That the *Head of every man*, is *Christ*; the *Head of the Woman*, is *the man*; and the Head of *Christ*, is *God*. *Christ, that is the head of every man*, is the *Head of his own manhood*, and there-

therefore was Christ *Gods Angel, Messiah,* or *sent one before* he was *Man*; and had for his *Head, the one God, and Father of all things.*

How God is the Head of Christ we have shewed. The Blessed *Trinity, is the Father to that onely begotten one,* who is *the hidden Wisdom, ordained before the world was to our glory*; The *Angel* that is the *Messenger and Mediator of Gods Covenant, of whom,* he commands us to *beware,* Exod 23.21. and to *obey his voice*; provoke him not, sayes he, for he will not pardon their Transgressions, *for my Name is in him.* What can be more plain? The *most high God hath his Messiah,* his Angel or *sent one, invested with his Majesty and Power of command,* whose Voice must be obeyed, as the Voice of God, it being his Office, to be *instead of God,* to his Church. What he binds, is bound, what

he remits, is remitted, for the Name of God is in him; He is, in likeneſſe and truth, ſo near to God, that he is *Gods equal*; *the true* Michael, that is ſecond with God, in the Throne; and yet, he that is found in the Form of God, and accounts it not robbery, to be equal with God, *doth not diſdain* to have *alſo his Equals, the man*, that is *his fellow*, the *man of his right hand*, whom he hath made *ſtrong for himſelf*.

With the *moſt knowing* Jews, the *acknowledgement* of Chriſt in *this* his *Heavenly and Spiritual being, before his incarnation*, was moſt uſual and avowed. The *Angel that redeemed* Jacob, *Gen.* 48. they call *the Divine Majeſty*, down for *God*, and for *Chriſt*, that was tempted in the Wilderneſs; whoſe voice, ſay they, is to be obeyed, as the voice of the living

living God; and his office is, to be the Leader and Guide of the True *Iſrael*; the great Prince, that is the Preſence and Majeſty of God, and the Lord is Ruler over all the Earth as well as Heaven, and all that is therein, being governed by his hand. *Unto him, the pure and ſimple eſſence of God, is the Father*; *And he is* ſet up from everlaſting, *the Father and Root, whence that chief Branch ſprings, that is Jeſus the Lord and Chriſt, in the capacity of Son to this Father, who muſt reign till all things be ſubdued under him, that is, all inferior Rule, Authority and Power* whatſoever, *that officiate, or ought* to do ſo, *in his right*; But when *that is done and finiſhed*, then ſhall *this Son alſo* himſelf, be *ſubdued unto him, that is, his Father, that raiſed him from the dead, and put all things under him*; *that God* may be *all in all.*

This occaſioned Chriſt, whilſt he was on earth, to ſay, *Jo.* 12. 28. *Father, Glorifie thy Name*; *ſpeaking therein, to God the Mediator*; to him, *whoſe office is, to be to him the Mouth of God*; from whom, he receives the lively Oracles, to deliver to his Church; as it is written, I will declare thy Name to my Brethren; in the midſt of the Church, will I ſing Praiſes unto thee. And again, I will put my truſt in him; even in him who wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand of the Majeſty on high, or in the Heavenly.

This made Chriſt ſay, when I am *lifted up, I will draw all men unto me*; that is, *mediately*, and *in order afterwards, to reſign them up unto his Father*, and give up all his intereſt of Rule in them, unto him; *unto whom, as he is* his *Equal*,

Equal, (for, ſaith he, *I and the Father are one*) *ſo alſo* he *is his Servant*, and *hath* his *office of Miniſtry under him.* For the *end of Chriſts Miniſtry*, is, *to unvail the glory of his Father*, and to *ſhine with him as ſecond in the Throne, which he prefers much before the drawing of all* men *to himſelf, to depend, and reſt on him onely*, and not on the *Father, in and through* him, as all *thoſe* do, *that reſt in the knowledge of Chriſt, according to the fleſh*, and *behold not that veil rent, upon his Spiritual Croſs*, in order to *live to him, that died for them*, and roſe again.

By what we have already ſhewed, we have or may have the ſight of him who is the Holy and Inviſible One, from whom, as from the Head, all Natural as well as Spiritual good doth flow.

2. The next thing propound-

ed, is to ſet forth the *two diſtinct Branches, and Adminiſtrations of this Headſhip*, exerciſed by Chriſt, *as* he is the *Son of Man glorified*, Miniſtring the Inſpiration, anointing the Image of God, which is given *according to the Principles and Law both of the firſt and of the ſecond Covenant. The influence and effect hereof upon all rational beings*, whether *Angels* or *Men*, *in their mutable eſtate*, or *immutable, doth proceed from Chriſt, as he is the ſecond* Adam, *that quickening Spirit*, who is *Lord from Heaven*; And hereof, he hath his Living and undeniable Witneſs, in the Hearts and Conſciences of his Subjects and Followers, from the beginning of the World to the end thereof.

1. The *Headſhip* which *Chriſt exerciſeth by* the *firſt* of theſe Miniſters, is that of *Supream Natural*

tural Lord and Sovereign over all Creatures, by the breath of whose mouth they were *made*, Psal. 33. Revel. 4. 11. *and redeemed by His Blood*, Revel. 5. 9. *So that his right of Rule* to them and *over them, is indisputable, and their obligation for duty and service* to him *indispensable, and perpetual.* The *Angels that fell*, are *charged*, Jude 6. *with defection from, and rebellion against this their Prince and Soveraign Lord*, leaving and *deserting him*, who was *their appointed Habitation, and Object of Worship and Duty by the very Law of their Creation.* And, *unto* the *same disobedience and revolt* from Christ, was the *first Adam tempted*, who was *subjected at first, to none but God*, while God the *Mediator Ruled, and man obeyed, all went right.* For God, being most *perfectly wise* and just, *could not err in commanding*; *but man, though inno-*

cent, yet being free and mutable, was *capable to be tempted from his Obedience,* as it fell out. *Satan,* that *by* his *diſobedience,* had *overthrown* himſelf, *knew thereby,* the way, *how to overthrow man.* He *perceived, God could not be corrupted* nor tempted *to unwiſe or unrighteous government;* And, *if neither King nor Subject, could have been corrupted, the Kingdom muſt needs have ſtood.* But *he quickly found, man* was *frail, though Holy,* and had *not* yet attained to his *incorruptible* eſtate, *though upright,* and was therefore capable to be wrought upon, and corrupted in his mind, from the ſimplicity that is in Chriſt. *Man would be as God, have no guide, but his own underſtanding, hating that juſt reſtraint, which* was *needful as a bridle,* to be put *upon him,* to *keep him from falling,* and which God provided to offer to him, as the

the *means to remain innocent, and pass out of his mutable, into an immutable Holy State*, without sin. But *this would not go down* nor be borne; The *resignation of his Will, and absolute resolution of it, into the Will of his Sovereign, by believing*, who required it for his good, would not be hearkened unto. He could not, or *would not think he was such a fool, as* stood in *need of being so absolutely* at the *will and disposse of another*, when as *yet*, he was *his own man, free to continue under the guide of his own self Rule, a thing very beautiful and good, as he thought, to be put into practice.* This was the *choice God* had *given* unto *man, in* this, *his Righteous Mutable state*, either to *trust to his own evidence, for the ordering of his steps, according to the Rule*, set before him, and the *conditional Terms of the Law of Nature*, and *first Agreement*, or *Covenant*, made

with

with him at his Creation; *or elſe*, to *diſtruſt* his *own wiſdom*, *as inſufficient*, *to* be his *guide*, *and* his *own* power of *Will*, that was *mutable and uncertain* in its beſt ſtate, and *thereupon* commit and *reſign himſelf*, through Faith, unto the *guidance* and power *of his Natural Head*, *Lord* and Soveraign, *to do*, *as by the ſight of Faith*, he ſhould *find him do*, and *cleave* cloſe *to him*, whatſoever he ſhould go before him in.

The firſt of theſe, the *firſt man determined himſelf in*, and in that Act, *choſe for his whole ſeed*, as well as for himſelf, *who if God pleaſed*, might have bin then *concluded by it*, *without any new offer of Grace*, made unto them, or their ever being brought to *ſo fair a tender again*. *But ſo far* was God the *Mediator*, *from* applying himſelf ſpeedily, to any ſevere *courſe of proceeding againſt*

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the firſt Adam *and his Poſterity*, that ſinned with him in his loins, as that he *takes this occaſion* to renew his *firſt offer*, *upon the experience man now had, of truſting to his own Wiſdom and ſtrength. God freely*, of his own accord, makes a *promiſe* to man, *of a Redeemer* that ſhould come *in his own Nature*, and be made *fleſh*, to *recover him out of* his ſinful *corrupted ſtate*, and bring him and his Poſterity once more, *into a ſtate of Reconciliation with God, that* what the *Law* could *not do*, in that it was *weak through the fleſh*, might be *done by* Gods *ſending* his *Son in the likeneſs of ſinful fleſh, who by the Sacrificing of himſelf, condemdemned ſin in the fleſh*, that the righteouſneſſe of the Law might be fulfilled in all ſuch, as walk not after the fleſh, but after the Spirit. And here, behold the righteouſneſſe of God, which

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is, and declares it self by the faith of Jesus Christ, unto all and upon all, that believe, making no difference; but *as all* have *sinned*, and come short of the Glory of God, *in the Act of our first Parents disobedience*, so *all* should be *restored* and brought into a capacity of being justified freely *by his Grace*, *through* the *Redemption* that is, *in Jesus Christ*, and *made* the *Righteousnesse of God*, *in him*, against all that can be objected by the Malice of Satan, or from the Justice of Gods Law, that hath been broken, and must be satisfied, either by the person offending, or some other proper to *make atonement by his obedience in the imputation whereof* we may be *accounted Righteous*, *as by the Act of Disobedience in the first* Adam, we were made *sinners*. This is done, *by* the *Redemption*, which is wrought *for all men*, *and*

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forgiveness of sins, *through* the *Blood of Christ, either conditionally, or absolutely*, Col. 1. 20. 23. Hereupon, God expressly and sincerely declares, he *desires not the death of a sinner*, having sent his onely begotten Son into the World, that all should live through him, and *none perish or die* in their sins, *for want of a possible* and *sufficient Remedy*; even him, whom God hath fore ordained and set forth, to be a Propitiation through Faith in his Blood, for the remission of sins that are past. And this is so far from making void the Law or first Covenant between God and Man that it does establish it, and much clear up the Justice of God, in exacting the Debt of Obedience and Allegiance due to him from Man, according to the Law, when so much Clemency and Forbearance hath preceded, and an

Act

Act of Oblivion, freely, and of grace hath been paſſed, the benefit whereof is *conditionally extended unto all.* Hence it is, that the Office of giving and putting in execution the Law of God, as it is *a Miniſtry, that works wrath,* is *committed by the Father unto Chriſt,* as he is the *Son of Man*; *Firſt, to diſpence Judgement with Mercy*; great patience, *and long ſuffering*; and *afterwards, without Mercy, as that fiery Indignation,* which is reſerved *for wilful* and *hardned ſinners.*

This Chriſt doth plainly intimate, *Luke* 12. 10. Where he ſaith, whoſoever ſhall ſpeak a word *againſt the Son of Man*, it ſhall be *forgiven* him; but unto him, that blaſphemeth againſt the Holy Ghoſt, it ſhall not be forgiven. For what elſe can be the meaning of theſe words, but that Chriſt would have his Diſci-

ciples know, that *Judgement was firſt committed to him, as he is the Son of Man,* made the *chief* officer and *diſpenſer of Gods juſtice,* whether *diſtributive or revenging,* the exact *Rule whereof* is *given and conteined in the Law of nature, or Covenant of Works?* The *Tranſgreſſions againſt this law, are capable of remiſſion,* and forgiveneſſe *through his blood,* the *interceſſion whereof ſpeaks better things then that of* Abel, *and prevails for gifts even to the Rebellious, ſo that they receive not Gods grace, nor take his Name in vain: If they do, he will not hold them guiltleſſe, nor continue any longer* to *extend to them,* the *benefit of his Sacrifice.* Secondly, therefore judgement *was committed to him without mercy, in reference to ſuch ſins,* which, the doers of *them, blaſphemed and reſiſted the* Miniſtry, he was intruſted with, *of giving the Holy Ghoſt,* or

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inspiring the hearts of the regenerate, with the new Name, and that saving knowledge *of God*, which is *communicated according to the Law of Faith, and* of the *new and everlasting Covenant.*

This is the Royal Office and Dignity which *Jesus as the Son of man* is exalted to, by the personal union which he hath with the Word, being *made a meet Minister*, in all respects, *through his death & resurrection, to dispence Gods soveraign justice*, and to execute Judgment and Equity, *according to the law of nature, renewed and confirmed in his own blood*. Herein, he is *King of Kings and Lord of Lords*, the *great and universal Monarch*, that is appointed *Lawgiver and Chief Judge in Heaven and Earth*, to and *over* all natural Beings, whether *Angels or men*, and is the rewarder of every man according to his works

with

with the same measure, that any man metes unto another, he measures out unto him again, and strictly doth insist upon and require that which is just, and due to be paid unto God or Man, by the law and principles of the first Covenant. He therefore hath the Gifts and Abilities, incident to that Communion with God, committed to him, to dispence, being the Head of Gods distributive, as well as revenging Justice, and will make it appear that *he desires not to reap, where he hath not sown*, nor to gather where he hath not first strewed, and dispersed abroad in his bounty and liberality, none being a more chearful giver and lender of his Goods then He, looking for nothing again, where there is no ability to pay, not happening through our own default.

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This is the *Miniſtry*, which *works wrath*; that is to ſay, *contracts a debt of puniſhment, and of the curſe, to every one that joyns iſſue with God, upon the terms of this Covenant, and continues not in all things*, written in it, *to do them*. And although *by this* Miniſtry, and that *from Chriſt himſelf, as* he is the *Son of man*, there be *a life, and communication of Gods Image given*, which, in its ſelf, conſidered, is *pure, holy, righteous, ſpiritual, and good*; *yet* it is but *upon ſuch terms, that it may be* again with-drawn, and *revok'd by the giver*, if he pleaſe; *or*, may be *corrupted or forfeited by the receiver, and ſo end in death, and wrath*. The proof of *this was ſeen* at firſt, *in the Fall of our firſt Parents*; *and is ſince, in all the Children of* Perdition, *who* after all their great and high enlightenings, and cleanſing from all their old ſins, fall into

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s relapſe, that is *irrecoverable*, ſo as to become trees twice dead, fittenly to be pluckt up by the roots and burned.

It is *Chriſt in* the exerciſe of this *his firſt Miniſtry*, that we intend, when we ſay, that he *is the Lord of Nature*, and *the Fountain of all Juſtice*, upholding a powerful and laſting witneſs of himſelf *in the very natural conſcience*, where he begets and ſets up that knowledge, which *declares God Juſt, and the juſtifier of him, that either is perfectly righteous, in his own perſon, with the righteouſneſſe that his Law requires, or, that (in default thereof)* is *righteous in another*, that God hath given to be *made a ſacrifice for them, that they* thereby might be made *the righteouſneſſe of* God, *in him*; ſuch, as he is *willing to accept, on their behalf; and to reward not of debt, but of grace.*

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In one of these two wayes, it is possible for all men, to be justified; to answer the end of the Law, and to receive the reward of it. But *as to those, that neither in the one nor the other of these ways, desire to approve themselves,* and be found *righteous*, they are *justly convinced of all,* and shall be *judged of all,* as meet *objects for Gods revenging Justice, to be* shewed *upon, as the judgement, that is final, after which, no place* is left *for mercy.* So then, in and by *this Ministry,* that *begins in Justice distributive,* which is *founded in Gods bounty* and liberality, by which he giveth to all, their being, life and motion, and filleth the desire of every living thing; and which *endeth in avenging and punisheth Justice, upon mercy* and *bounty abused,* (as the known, natural principles of all Law, and righteous magistratical Govern-

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ment) God manifests himself the Fountain thereof, in the Person of Christ, the Mediator. And *in this kind of knowledge of God, and obedience to his Law, all man kind are and must be conversant, whether they will or no*; and are to shew themselves, either his *obedient subjects, whom he* countenanceth, protecteth and *rewardeth, in their well doing*; or *his rebellious* and disloyal *subjects*, over *whom, he will glorifie himself, in his avenging justice*, and dispensation of Judgement *at last, without mercy.*

A remarkable example of this we may see in the Case of *Jacob and Laban*, *Gen.* 31. 44. *Laban* a Righteous man, (at least pretending to it, in his appeal to the God of Justice) conversing with God, in and under the Law of Nature, and what of God is to be known, under the ministery, saith to *Jacob*, come now, after

all our difference and unkindneſſe, thou ſhalt ſee, I will deal righteouſly with thee, and put thee to the proof, who ſhall be found more righteous, thou in thy way of ſerving God, or I, in mine. Let us ſtrike a Covenant, I and thou, and let it be for a witneſſe between me and thee; Let him whom I know and ſerve by the light and Law of Nature, and whom thou ſerveſt by a higher Law and light, that of Faith, (which doth not deſtroy, but eſtabliſh the Righteouſneſſe of the Law) let him, whoſe eye onely ſeeth, and before whom we cannot be hid, (either from his knowledge, or his vengeance) watch and mark our carriages, in purſuance of our Covenant and Agreement; and accordingly, be a witneſſe, for, or againſt us, upon the breach thereof. Unto this *Jacob* cheerfully

agreed

agreed upon his principles, and *Laban* upon his. In which, it is evident, that the same God and Christ may be conversed and walked with, upon differing principles; and that *righteous agreements may be upheld*, and maintained *by those that own* and call *Christ* to witnesse, as he is the *Sovereign Minister of Gods Justice, whether their knowledge of him, be according to the first or second Covenant, in both which, Christ comes forth*, as to his *Communications, and enlivening Presence, in the hearts of* the Sons of *men*; which is the *point* that we are now upon, and have cleared, in the first branch of it.

Branch 2. The *Second* (being that which consists in a *knowledge* and *manifestation of God*, that is *beyond and above* nature, that *which man, in his natural make, at the best, reacheth not, or hath a mind*

or will to receive) is more difficult to be expreſſed, and when expreſſed, to be underſtood. For after this manner God is not ſeen or Communicated unto any, but in a ſecret, and hidden way, which he makes not common, but reſerves for peculiar kindneſſe to thoſe that find Grace in his ſight, upon their coming, as *Eſther* did, into the inner Court, to have this golden Scepter held out to them, by promiſe, or elſe they die. Gods firſt voice and manifeſtation of himſelf, unto the Creature, ſpeaks and declares him (as we have ſhewed) to be juſt, in a way of law, and righteous Government, which he exerciſeth over his Creatures. He is their ſovereign; they are his ſubjects; in order to receive the reward, of Love, or of Wrath: That which this Second Voice miniſters

sters and speaks, is that Love, and the knowledge of God in it, which he spreads abroad in the hearts of his good and loyal subjects, after the proof made of the loyalty and stedfastnesse of their love to him; *Not that they love him first, but of his own Will* they are *begotten, by the word of Truth, into this love of his, which comprehends them,* long *before they apprehend it, and God in it.* But *he that shall come, will come,* and will not tarry, *if by Faith we are taught to wait for him, whom, having not seen, yet, we love,* or, *have secret cleaving to, and earnest longing after: In whom,* even *whilst we see not,* but find ourselves altogether in the dark, and at a loss, *as to what may be seen* and known of him, *into natural light and reason; yet, believing, and having thereby* given us the *evidence of things, unseen by the natural eye,*

they become ſo real, and are made *ſo certain to us as we rejoyce with joy unſpeakable* and full of Glory. We could do no more, were we at the end of our Faith, and did ſee, as we are ſeen, as we ſhall, at the compleat ſalvation of our Souls.

From him then, that is thus the Love and Joy of the believing Soul, (that is to ſay, Chriſt, the Miniſter of the Spirit, and giver of the Holy Ghoſt, and that new Name which none know but they that have it, is this Second kind of Knowledge of God, and Communication of life from him, that we deſire to open, and lay before you.

You have already heard, that Chriſt is the onely begotten of God, as he is the Building and and Sanctuary which he that is the builder of all things, ſets up in himſelf, for his own uſe, as his

his Temple and speaking-place, where to give and whence to deliver his lively Oracles and Inspirations, of both sorts, with which he fills all things. In this Heavenly Habitation, God records his Name, and hath the place of his Throne and of his Footstool, with which, he will dwell and tabernacle among his People for ever.

Again; by this workmanship and heavenly building, *Christ the Mediator, hath a Creature being* given unto him *in spirit, before the world was*, and is he, who was before all things, and *by whom all things consist*; is the Angel of Gods Face and Presence, that is *by God and with him*: First, *As his chief messenger and servant, his Messiah; and then, as his spouse and equal, that lies in his bosom, knows all his secrets*, and is retained *in* the *most intimate bond of spiritual*

marriage union; that is possible for Creature-nature to be taken into with God, even by personal union, as the body is with the Soul. And thus *Christ is found,* even *as a Creature in the form of God,* and is *called* Michael, *Gods fellow, and equal,* after such a manner, *as the body is to the soul, both making but one person.*

Now *Christ, as he lies in the Fathers bosome,* and is the *spouse to the blessed Trinity, is a higher manifestation of God, then he hath sent out from God, as the* Messiah, *that bears Gods Name only by figure and representation, as his single image, which yet speaks truly, what God is, and as fully as the Creatures first vessel* of Receipt and Measure, *knows how to bear and receive; but doth not speak out all Gods fulnesse, nor shew the Original it self, whereof it is the Figure and Character,* which, in its single standing and ap-

appearing out of God, as a thing distinct from God and not at the same time, known to have any abode in him, after that intimate manner of union and conjunction, before-mentioned, the finite and *short-sighted understanding of the Creature is ready to imagine that manifestation* and sight *of Gods glory to be all that is to be known, and inherited of God; And to desire, as* the *Israelites did,* Exod. 20. *in* the Person of *Moses,* as the *type,* that *God would not add to speak more or shew forth his naked and unveil'd glory to them;* but they would *content* themselves *to hear God speak under the veil, which* Moses *had put upon his face,* and not *look out, after* any *higher attainment.* When *God* had *spoken once,* and *shewed the Creature, as much* of himself, *as it could take in* by its *first make* and constitution of being *upon natural*

Principles, he proceeds to declare his purpoſe to ſpeak again, and *form a hearing ear and ſeeing eye, proportion'd to his ſecond voice,* adding *this kind of hearing and ſight to the ſum and creature-being,* (whoſe firſt principles of Knowledge and Will, are too ſhort and weak to bear this voice) *called* in Scripture, the *ſight and hearing of Faith, that muſt be mixed with our natural Principles, as their ſtability and conſummation,* and have the place of *guide to them,* and *Lord over them,* that the Scripture in this ſence may be made good, that the *elder* ſhall *ſerve the younger.* The *root of this Second ſight of God,* is *wrought out in Chriſt, as* he is the *onely begotten* that lies in *Gods boſome,* and *from thence,* is made the Miniſter and *giver of what himſelf firſt receives and enjoyes.* So that now ſuppoſing the *ſpirit of the Mediator,* (that is the

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onely begotten, and first born of every creature) to be the root of all natural Principles and Perfection, as he is the Messiah and the hearer and obeyer of Gods first voice (of which we have already spoken) we are now to know, that God proceeds to make the same onely begotten, to have being and abode in him, as his peculiar possession, and choicest object of his love, in the relation of his spouse and consort. He is formed and prepared hereunto, by becoming him that is made able to hear, receive, and obey Gods Second voice, his highest, most excellent and fullest manner of manifestation of himself to creature-understanding, with power in the dispensation of the fulnesse of time, to become man, made of a Woman, under the Law, and afterwards raised up from the dead, and made to sit down on the right hand of the majesty on high; working out the same work in Jesus, his

his ſervant, the chief and *principal branch, which is firſt wrought out in himſelf, as in the root and head of all natural and ſupernatural perfection.* It is then *a kind of working over the Creatures, again, out of its firſt frame* and conſtitution of being *into a frame* and conſtitution *much more excellent and capacious, a ſtate incorruptible, never* needing, nor being ſubjected to change of any kind, afterward, which the firſt building, upon natural principles, doth, and did need. *This* working over, or *rebuilding the Creature* again, *called* in Scripture *Regeneration*, is *not ſimply reſtoration, or confirmation, conveying immutableneſſe to the firſt Principles, and no more, but it is quite a new Creation, that takes down of the firſt building, as much as the builder pleaſes,* and *leaves no more of it* ſtanding, *then what is conſiſtent with, and grows up into*

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perfect harmony, use, and serviceableneſſe *to and with the new addition and enlargement that is made, not deſtroying the firſt Image of God in man. Thus rebuilding work then produceth not a total annihilation of the natural being; but brings upon the life and* manner of *operation that flows from natural principles, ſuch a ceſſation as amounts to a kind of death; at leaſt, to a bitterneſſe, more then death it ſelf, rendring it impoſſible for the Creature to live or move any longer unto ſin and evil;* and *quickning* it, *and raiſing it* out of this dead ſtate, *into the greateſt freedom* to, and ſtedfaſt *perſeverance in all kinds of good* that is imaginable, *as that which becomes moſt natural and delightful,* the *contrary* thereunto *moſt grievous and diſquietful to it.*

This Second Life, which accompanies Salvation, and brings immortality to light, is a kind of

of life from the dead, that the natural beings of Angels and Men are begotten into, by being made meet Temples and Subjects for the Holy Ghost, in a state of life eternal, by a union with God that can never be dissolved. *Angels therefore as well as men,* are *called Children of the Resurrection,* Luk. 20. 35, 36. as they are brought into a state, never to change more.

Hence is it, even amongst these *Children of the Resurrection,* that the *immortal life, wherewith they are quickened by Christ, as he is* the *giver of the Holy Ghost,* is of *two sorts, as to the degree and measure of the glory thereof.* First, *Such, wherein men and Angels are equal:* And the Second, *Such, wherein some men* are made *in such manner Christs equals, the Lambs or Bridegrooms Wife* that lies *in his bosome, that they are the Angels superiors,*

periors, and are made *joynt heirs with Chriſt, of that Name*, which he hath obtained, *better then that which is the Angels food*, that *word of Gods mouth*, that *they live upon*. So that now, when we ſpeak of *Chriſt*, as the *Author of life eternal, in this ſecond ſort of Miniſtry*, wherein the natural beings of the creature are, as it were, wrought over again, and rebuilt, we would be underſtood, that *there is a birth of this immortality, which amounts to the giving of the Holy Ghoſt, in the ſingle portion of it, and alſo in the double* portion thereof, as we ſhall diſtinctly open in its place; *both*, being *diſtinct from that pure, holy, righteous life of nature*, that was at *firſt given by Creation, or afterwards renewed by a Reſtoration and kind of new creation of qualities*, but, falls *ſhort of true and ſaving Regeneration*, properly and rightly explicated, and made known; *by*

which

which the natural frame and make of the natural soul, and spirit of man, is, in a manner wholly altered and changed, *and much for the better,* because *it is raised out of its frail, mutable, wavering, as well as sinfull; natural state, into a strong,* stable, *immutable* posture of *mind, in Righteousnesse and true Holinesse, as a Rock and Stone,* that the gates *of Hell, cannot prevail against.* This further Gift and Grace of God though it be the end of Mans Creation, and that, which God, as the reward to those that are obedient under the first Ministry, does propose and hold forth, in a way of promise, yet it is conditional, and so, that, which in justice, God need not confer upon any, that perform not the condition, but by their sin, do forfeit it. And therefore it so happens, that all who inherit this blessing, are made receivers of

of it, by promise, and by a second and new agreement with God, which he enters into with them, in regenerating them, and makes them new Creatures, thenceforward to serve him, and live to him, in newness of Spirit and Life.

3. We now come to shew, according to the *Third* particular proposed, who those be, that are Christs Annointed Ones and Witnesses, under both his forementioned administrations; and the annointing it self, which is given, by the one and by the other.

Christ is, as we have shewed, the *original and primitive patern of all perfections*; the works, that were finished from the beginning, known to God from all Eternity, and actually wrought, and set up from everlasting, in the Mediator, through that Eternal

ternal wisdom, which was by God, as one brought up with him, *Prov.* 8. and whom he possessed in the beginning of his way, before his works of old, ere ever the earth was. And what is true in Christ, who is *not onely the root, but the chief and principal branch*, hath its witness and is declared in the work which he begets, and shines forth in, amongst his Members, knit to him, by an abiding, or indissoluble union; all that are branches in this *true Vine, whose fruit is such* as is *cheering*, both *to the heart of God and of man*; first *of man considered in his higher or lower attainments*, and *growths up into the knowledge and love of God, as he is man, and no more, partaking of the spirit of God by measure*; And *Secondly of man, made the onely begotten of God, that lies in the bosome of the Father, and is anointed with*

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the Oyl of gladnesse above his fellows, which Christs exalted manhood is, and that after such sort, as not to have and inherit the dignity of it to himself, single and alone, but *as* the *head and husband to that general Assembly of the first born,* whose Names are *written in* Heaven, *and have right to the double portion.*

The *right opening of this, is the great Key to all our Practical,* and Experimental *Knowledge of God,* which is found *amongst the dispersed Seed of God,* that are either of the one or other birth, Children of *the first or second Covenant, in every nation,* tongue, language, or *form, truly fearing God and working righteousnesse,* and therein *accepted of* God, either through Faith, or with that common acceptance declared, *Gen.*4. if thou dost well, shalt thou not be accepted? whilst in the mean time they

they may be great strangers unto, if not much prejudiced against one another, for not walking together, in one and the same way of Profession, and External Communion.

Give me leave then, to distinguish this *Seed of God*, into *Four sorts: Two*, that are *witnesses unto Christs first* Ministry, *as* he is the Author and *restorer of the law and principals of pure nature*, and is the *dispenser of Gods Image, and the manifestation of his Will, upon the terms of the first Covenant*; And *other two that are witnesses unto the Truth of Christs second* Ministry, *as* he is *the new Creator, that regenerates and makes over again his first work a-new, is the Auther of life from the dead*, and bringer of *immortality* to Light, which is *not done, by the first Covenant, nor can be; but, by this second knowledge and Image of God*, begotten and wrought,

wrought, by and *according to the tenor of the new and everlasting Covenant.*

The first sort of Witnesses, we shall first speak unto; and rightly to have the knowledge of them, we must yet further consider Man in his first make, and in the primitive constitution of being, that was given to him in his state of Innocency before sin entered: So as to enquire, upon what terms man then stood with God, and in what respect he was pronounced good in Gods eyes, and might be said to be accepted of him.

Man then *had* the *perfect knowledge of God and of Christ, as his creator and law-giver* (for God created all things by Jesus Christ; by the Word of Gods mouth, in the Mediator, did all things live, move, and had their being) so that *what might be known*

known of God, even of *his eternal power and* God-*head*, *by the things* that were *made*, *that is*, *by the means of any created beings*, *visible*, *or invisible*, it was *manifested in man*, and was *shewed to man*, *by that mixt*, compound *being*, which was given him, *of an intellectual and sensual* or animal *Soul*, *which furnished him with inward and outward senses*, proportioned *for such a knowledge*, and which were retained *in due subjection* and subordination, *the one unto the other*. From such a prospect and survey of things, as *man* at first was *fitted* to *receive* both *from within and without him*, the *invisible things of the* Godhead, were *clearly seen by him*, *rendring him without all excuse*, *being thereby instructed in the duty of his obedience and subjection to the Law of* God, *under which* he was *made*, to the glorifying him as God; *which* as God *expected*

and

and required *from man*, so he *owned a liking and acceptance of*, from man, *with whom he treated* and agreed *upon the terms of his personal obedience*, and entire observance of *all his commands and continuance therein.*

Three things, man, in this state, might, and did experimentally find in himself:

1. First, *The light and manifestation of Gods mind and will, as a law within him, called in Scripture, the candle of the Lord, the oyl with which God furnished the lamp of mans spirit, which he was to take care, that through his default, he did not let go out, nor diminish; but quicken and renew it, as it should need, by such means, as God instituted.*

2. *The* Second thing *which man experienced, was the life of a rational and intellectual Soul, that is to say, a superior part in the same Soul,*

Soul, affording the use of inward Senses, that by keeping open and awake, he had, as it were, an intercourse with the spiritual and invisible beings of Angels, and saw the intrinsick natures of the creatures.

3. And Thirdly, He found in so, a bruitish nature, of which he was compounded and made, which furnished him with the use and operation of outward Senses, by which he might go abroad, and walk up and down, in converse with earthly things and inhabitants: The fountain of these outward senses, his inferiour part, was in his Soul a spirit, by these he came to perform, and put in execution, that which the superiour and directive part of him, judged right and fit to be done.

This was the inward and outward Order of Actings, that man at first was Created in, with a freedom to make use of the light within himself, (which God,